

304 a year Twice a month.  
Half Norwegian - Half English.

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,  
blir ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi den ikke har troet  
paa den enbaarne Søns  
Navn.

16de aargang.

Winnipeg, Manitoba, Andet Nr. i September, 1940

Nr. 18

## NAAR GRUNDTVOLDEN ER DER

### Et Vidnesbyrd Om Barnelærdom- mens Betydning

"Lærer dem at holde alt det jeg har befalet eder," var Jesu sidste bud og formaning til sine disciple. Desverre blir dette altfor ofte forsomt, ikke minst i vor gudløse og verdsligsinnede tid, og resultatet er at man istedenfor at vere forskanset og grunnfestet i Guds ord lar sig "kaste og drive om av ethvert lærdoms veir ved menneskenes spil, ved kløkt i villfarelsens kunster."

Men her en dag hadde jeg en liten opplevelse som jeg ønsker at dele med mine lesere.

Jeg sat opp paa et kvistverelse her i Edmonton og talte med en gammel mand ved navn Johan Jacobson. Tiltrods for sine 71 aar er han fremdeles i god vigor, med baade syn og hørsel godt bevaret.

Talen dreiet sig snart om "det ene fornødne."

"Hvordan gik det til at du saa sent ga dit hjerte til Herren?"

"Jo, Herren hadde holdt paa med mig i arevis. Og etter jeg kom hit til Edmonton brukte jeg at gaa til Hope Mission. Jeg satte mig som regel i det bakerste hjørne for at ingen skulde komme og snakke til mig. Men en kveld, etter at flere prester og Guds barn hadde git sine vidnesbyrd, blev det formeget for mig. Jeg maatte frem og fortelle hvordan det stod til med mig. Og ved disse venners hjelp kom jeg snart til fred med Gud. Nu takker og priser jeg ham!"

"Var du en flittig kirkegjenger i de mange aar du var borte fra Gud?"

"Nei, det var jeg slet ikke."

"Men du nevnte for lit siden at du folte en uavsladelig kalden og dragen til Gud, og slikt kald maa komme gjennem ordet; hvor hadde du da det fra?"

"Det hadde jeg fra barndomsdage; først og fremst fra mor."

Og saa gir Johan en hjertevarmende skildring av en av "Israels mødre." Der var ti barn i familien, seks sønner og fire døtre. Men den travle, ofte overanstrengte mor fandt alikevel tid til at snakke med sine barn om Jesus. Aldrig gik de tilsengs uten at be sine bønner. Ikke bare Fader-voret, men mange av de enkle barnebønner gjorde et uutslettelig inntryk paa de unge sind. Flittig bruk av bibelvers og salmevers gjorde disse nesten like kjere. Gamle Johan, giret av mindernes makt, citerte to av de mest kjendte.

"Gud la os i din kundskap fremmes, At det vi lerer aldrig glemmes, Men vokser med os dag for dag Til Kristi alders fulde maade At vi hos dig maa finde naade. Og du i os dit velbehag!"

"Skriv dig Jesus paa mit hjerte, O min Konge og min Gud! At ei vellyst eller smerte, Dig forlært at slette ut, Denne innskrift paa mig set, Jesu utav Nazareth, Den Korsfestede, min ære of min salighet skal være."

Paa skolen og "for presten" maatte de lære utenad katekismen og Pontoppidans forklaring, bibelhistorien og en mengde salmevers. "Der var nesten mere religionsundervisning end noget andet," sa Johan, med et lunt smil over ansigtet.

"Og alikevel blev du ikke en skjendende kristen i Norge?"

"Nei, det var likesom saa rart med det derhjemme. Vi maatte lære meget, og gaa til kirken. Men gjorde man det, saa var det vist meningen at alt var bra."

"Du hadde med andre ord en god opdragelseskristendom, men ingen sand omvendelse?"

"Netop!"

## Fra Donald, Alberta

En fest avholdt i Bethania menighet den 12te mai, og som blev beskrevet baade i "Norsk Ungdom" og "Camrose Canadian," kan vere av interesse ogsaa for Hyrdens lesere.

Nevnte fest avholdtes til ere for en av menighetens pionermedlemmer, Jacob Vikse, som da feiret sin 90de geburtsdag. Kirken var vel fylld, og programmet for anledningen blev beriket med mange gode og interessante dikt og hilsninger fra slegt og venner. Av de som saaledes eret fødselsdagsbarnet kan nevnes Dr. M. J. Stolee ved Luther Seminar, fru Tilda Akersmyr Tofteland, pastor Klyve, som var vor prest i mange aar, pastor T. J. Vikse, pastor J. O. Reitan, O. A. Broughton, pastor, og fru A. Tveit.

Pastor Reitan saavel som flere av forsamlingen holdt korte taler. Efterpaa blev middag servert i kirkens underetage. Det udmerkede program blev avsluttet av Jacob Vikse selv, som i en kort tale takket forsamlingen for den uventede ære som var blit vist ham og tillike for en penge-gave paa \$20.00.

\* \* \*

Foranledningen til avholdelsen av en anden fest noget senere var ordinasjonen til prestetjenesten av Selmer Stolee. Saavidt os bekjendt er han den sjete av menighetens sønner som er gaat ind i denne tjeneste. De andre er Haakon Stolee, T. J. Vikse, Selmer Hilde, og Peter og Jacob Stolee.

\* \* \*

Et kristeligt vennestevne blev avholdt søndag den 18de August paa Torvald Andersens farm, ca. fem mil nord-øst fra Bawlf. Mange møtte op. Talere var Missionsforeningens formand, Andrew Anderson, samt pastor Odland og G. Gabrielsen. Flere andre tok ogsaa del med vidnesbyrd, sang, og musik.

Ved et forretningsmøte av Missionsforeningens bestyrelse blev det vedtat at Camrose-uen i 1941 begynder paa søndag den 29de juni istedenfor paa søndag den 6th Juli som for bestemt. Vennerne i Camrose distriktet bedes merke sig dette. Det blev ogsaa besluttet at modta indbydelse fra Bethania Menighet, Donald, om at holde en Bibeluke der fra den 27de Oktober til den 3je November. Talere: pastor Odland og pastor Vinge, om begge indvilger. Ved Bibeluken blir formiddagsmøterne paa norsk, eftermiddag og aften paa engelsk.

Venligst, E. Knudtson.

"Men du hadde ogsaa en vaaken samvittighet, og folte en lengsel og trang efter Gud?"

"Ja, det skulde jeg mene! Han syntes kalde paa mig baade sent og tidlig. Jeg kunde vaakne op om netterne, urolig over at jeg ikke hadde det ret med ham."

"Tror du ikke mors bønner for en stor del var skyld i det?"

"Det var de nok. Hun var en varm-hjertet kristen."

Johan Jacobson var født i Nordre Fron, Gudbrandsdalen, av foreldrene Jacob Iversen Brendemoen og Anne Iversdatter Lunde. Morens far var skolelærer, og selv hadde hun ogsaa bra utdannelse. Johan reiste til Amerika da han var 22 aar gammel. Kom til Kanada i 1913. Var for det meste beskjeftiget med farmarbeide. I Jasper Park var han med paa veiarbeide for en tid, men maatte paa grund av sykdom slutte i 1934, og kom da til Edmonton hvor han siden har hat sit tilhold.

Jeg spurgte ham om jeg kunde faa lov til at skrive lit i Hyrden angaaende hvad vi hadde talt med hverandre om.

"Ja, det maa du da saa gjerne. Hvis det bare kan vere av nogen interesse."

—C. S. Lystig.

## I En Stille Stund

"Alle de som Faderen gir mig kommer til mig, og den som kommer til mig vil jeg ingenlunde stote ut." Joh. 6:37.

Det kunde synes som om dette tilsagn av vor Frelser var mindre nødvendig, men erfaringen taler anderledes. Aldrig saa snart har den bekymrede og sandhetsøkende sjel blit enig med sig selv om at søke Jesus for satan begynner at gjøre det umulig for ham at iverksette beslutningen. Mørkets fyrste søker først at forhindre menneskene fra at se sin virkelige stilling. Han opvarter gjerne med den falske trøst: "Det staar ikke paa: du er jo ikke verre end andre; tvertimot bedre end de fleste."

Men vender sjelen sig alikevel til Jesus, sa da faar bjelden en anden klang; da skal sjelen skremmes med at det er umulig for et saa ugudeligt menneske at faa naade. Da er Jesu komme til verden vistnok for syndere, men der maa vere maate paa synd ogsaa. Slike som dig tar nok ikke Jesus imot.

Jo, Herren vere lovet! Det skal siges til Faderens og Jesu Kristi Navns ere at den som kommer til Jesus stoter han ingenlunde ut. Jesus stoter dig ikke ut naar du kommer med dine synder. Maaske din syndserkjendelse ikke er hvad du ønsker den skulde vere, men kommer du bare til Jesus just som du er, saa stoter han dig ikke ut! Heller ikke dig, kjere sjel, som engang var kjendt hos Jesus, men som nu er borte fra ham. Det gik dig galt. Det var i et ubesindigt øieblik at du falt. Hør dog dette! I Jesu navn skal det siges dig: Han stoter dig ikke ut. Legg nu ikke den synd til de øvrige at bli liggende der du nu ligger! Kom til Jesus for at faa skaden utjevnet, og dit hjerte og din samvittighet helbredet. Jesus stoter dig ikke ut. Paa hans regning, og kun paa hans, kan vi komme hjem. Men han er ogsaa nok. Han er veien. Han er sandheten. Han er livet. Legger vi vor syke sjel inn til vor Frelser hjerte, saa vil han bere den igjennem baade liv og død inn til den salige evighet. Takk Herre Jesus!

—Optat ved N. F.

Hjelp jeg dit rike maa  
For alting eftersporge,  
Du mig vel siden skal  
Velsigne og forsørge;  
Ti den som trakter rett  
Det evige at faa,  
Alt andet ham forvist  
Hver tid tilfalde maa.

Gud la din gode Aand  
Paa rette vei mig lede,  
Og vøkt mig nat og dag  
Fra syndens vei den brede;  
I nød du vere mig  
Min faste borg og Gud,  
Hvor i mit kald jeg gaar,  
Alt efter dine bud!

Omsider fri mig fra  
Al motgang, nød, og plage,  
Og naar jeg engang skal  
Fra verden avskjed tage,  
Da i din naadehaand  
Ta sjelen at jeg kan  
Opnaa mit rette hjem,  
Det kjere himmelland.

## Fra Moose Jaw, Sask.

Den Centrale Lutherske Kirke, Moose Jaw, møtte for en avskedsfest for Pastor G. O. Evenson og frue Søndag, Sept. 1st. Takketaler holdtes paa vegne av menigheten, ungdomsforeningen, og søndagsskolen. Pastor og fru Evenson blev overrakt en penge-gave fra menigheten. De har nu reist til Outlook, Sask., hvor pastor Evenson er ansatt som bestyrer for bibelskolen.

—Borghild Askeilsrud.

## Hold Tungen i Tømme!

"Se, en liten ild, hvor stor en skog den setter i brand! Ogsaa tungen er en ild; som en verden av uretferdighet staar tungen blandt vore lemmer; den smitter hele legemet og setter livsens hjul i brand." Jak. 3:5-6.

En mand klaget over at mens han samtalte med en mand i al fortrolighet, stod en anden bortgjemt i en krok og lyttet. Snart blev den fortrolige samtale hele nabolagets eiendom, og anrettet stor skade ved den uenighet og strid som forvoldtes.

Slikt hender jo ikke bare en gang, men over og over igjen. Vi burde vite at det var bedre om en kostbar perle faldt av snoren og gik tapt, end et uforstandig ord fra tungen. For ordet gaar aldrig tapt. Det er vort saalenge vi beholder det for os selv, men saasnaart det uttales blir det andres eiendom, og vi har ikke lenger den mindste kontrol over til hvad bruk det vil settes.

Vismannen sier, "End ikke i din tanke maa du bande kongen, og end ikke i dit sengkammer maa du bande den rike; ti himmelens fugl fører rosten avsted, og den bevingede kundgjør ordet." Pred. 10:20.

La os beflitte os paa forsiktighet i vor tale. Kom ogsaa ihu at det som øves i mørket skal aabenbares i lyset. End ikke vore lønligste tanker kan skjules for Ham som ransaker hjerter og nyre.

"Daarens mund er ham selv til fordervelse, og hans leber en snare for hans sjel." "Den som bevarer sin mund og sin tunge, bevarer sin sjæl fra trengsel." At bevare sin mund er dog ikke ensbetydende med at vere stum. Naar tiden og anledningen krever det, bør vi ikke la os friste av falsk beskjedenhet. "Som æbler av guld med billedverk av sølv er et ord talt i rette tid."

—G.

(Med visse forandringer. Red.)

## GUDS KJÆRLIGHET

Av J. O. Reitan.

(Fortsat fra for. nr.)

Kristendommen har Gud til centrum. Det er Guds kjærlighet og Guds vei til mennesket. Menneskets vei til Gud man forkastes. De græske nærmet sig Gud gjennem kundskap, jøden gjennem lovefylldelse. Begge var egoistiske. Der var intet spørsmål om naade for synd. Det gamle testamentes fremstilling av naade er forskjellig fra det vi finder i det nye; der har ordet "naade" faat et nyt indhold. Mennesket elsker altid, fordi det ventet at faa noget. Gud elsker fordi han har overflod at gi av, derfor gir han i overflod til andre. Han er helt uselvsk.

Tro har Gud til centrum. Den dreier sig om Gud alene. For os er "tro" det viktigste ord i Kristendommen. Den er enig med Gud og tar imot hans kjærlighet. Den kristne tro er den kristnes forståelse av Gud, og Gud er troens centrum.

Gud er over alle ting. Intet er større og han. Ingen kan seire over ham. Naar vi sier vi tror paa Kristus, paa den Helligaand, paa syndernes forlatelse, paa at Kristus har samfund med syndere, paa Kirken, paa evig liv, da mener vi, at disse sider ved vor tro simpelthen uttrykker Guds kjærlighets-virksomhet, eller maaten hvorpaa Gud aabenbarer sig selv for vor tro. Gud er Alpha og Omega. Kristendommen er opfyldelsen av den gammel testamentlige religion som forberedelse for det nye testamentes kristendom. Derfor er kristendommen egentlig ikke det gamle testamentes religion, men et nyt religiøst uttryk for Guds nye forhold til mennesket, fordi Gud nu har samfund med syndere.

(Fortsat paa side 2.)



## HYRDEN

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## The Business Manager Speaks.

All subscriptions overdue more than six months shall be stopped October 31st!

There are quite a few of you who haven't looked at your address label with any serious intentions the last year. Yes, I know you want "Hyrden." You like it to come around. But your wishes alone don't help us much. Enclose a dollar bill in an envelope and mail it at once to the Business Manager. You'll find his address on the inside page of our paper. And will he be glad to hear from you!

Just counted and found that there are now 1272 subscribers. That means 80 new subscribers since May. Fine. Even people that leave for the states, like Stella Oppegaard, say they won't be without The Shepherd. Myrtle Burpee says she only reads half of it as yet, but sends along a dollar for two years. Think she'll like it? Of course. And who were those persons who said they didn't want The Shepherd because they couldn't read it? Many old people I know cannot read the English, but we young people ought to give them a share in our church paper. And then you could try figuring out the Norwegian, couldn't you? You won't regret having learned to read it.

But hurry now, and renew your subscription! October 31st is not far away.

J. B. H.

## HYRDEN ORDER BLANK

(Clip out and mail to Mr. Josef B. Haave, Luther Seminary, Saskatoon, Sask.)

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## From The Office Of The Stewardship Secretary

Dear Friends in Christ:

To date only a little more than one-third of our entire apportionment has been raised. We hear the Master saying: "Go work TODAY in my vineyard."

God has abundantly blessed us! The Gospel of Christ comes to us in its truth and purity. We have been spared from the ravages of war. Now the needs of the Church open the way for us to show our thankfulness for these mercies so freely bestowed upon us.

There is still time for another mission offering and mission festival before the close of the Third Quarter (October 31st). Let us make Septem-

## DO YOU RECKON WITH GOD?

When the Lord opens our vision to behold the fields ready for harvest, we see the immensity of the task before us, and the short day in which the work is to be done by us as co-workers with God.

We know that the Lord has a way to get this work done, but how He is going to do it, we cannot always see.

From Finland, Norway, and Denmark the cry comes to us in behalf of their 1500 missionaries in the foreign field, to bring them pecuniary support, so that they may continue to promote the Gospel. When this cry is reiterated to our church people, we often meet the discouraging complaint: "Prices are going up, taxes are being raised, and we have more than enough to do to support ourselves. Soon we will not know where the money is going to come from." Indirectly they say: The Lord is dead and His blessings are no more to be reckoned with.

The Lord is blessing the land with a bumper crop. Why should not the Lord be given the "first-fruit"? Instead some give Him only the "left-overs," and others feel that the earth and its increase belong to them, and "so why?" Friend, how do you reckon with God?

The Gospel ministry at home and abroad is of no value to many and not worthy of their support. They have forgotten that every business man, every farmer, every industrial worker, every laborer, even nobility and the world rulers are dependent on the Christian Church for daily bread. Take the Church out of this world and it will collapse immediately. The saddest part of all is, that even some Christians have lost faith in God's blessings.

The appalling sign of our time is the distorted conception of religion as found in the minds of nominal Christians. Religion to them is to taste, to feel and to enjoy with their senses. The true conception of Christianity is to follow Christ, to suffer as He did, serve as He did, and to forgive as He did. The sects are faithful in bringing their distorted conception of religion to the people, and the result is that "love is growing cold in many." The emotional life so repeatedly stimulated eventually burns out, and indifference to God and the salvation of souls is the sad result. In so many places where the fire of so-called revivals has swept over the field, only the charred stumps remain.

But the Lord's work must and will be done. "The earth is the Lord's and the fulness thereof," yea, even the silver and the gold belong to Him together with the "cattle on the thousand hills." But He waits to be permitted to warm your heart with His love so that you will gladly respond to His call, follow Him into suffering, into service, and the super-service of a forgiving spirit, the ambassadorship of reconciliation. When the love of Christ is permitted to constrain you, then you reckon with God.

—J. O. Reitan.

ber and October BANNER MONTHS for the 1940 budget ingathering as this should be the most convenient season of the year for completing the congregation's share for the missions of our Church, regardless of what method you may be using.

If you have not made plans for a mission rally or a mission conference with a mission offering for this fall, kindly do so at once. In order that such rallies or conferences may bring great results both spiritually and otherwise a careful and prayerful preparation must be made. Such a preparation ought to start at least a month beforehand by prayer, personal work, preaching and publicity.

"Something for Christ, let us begin. This day, this hour, some work for Him

The fields are white, the laborers few  
Whate'er thy will, Lord help us do!"

Yours sincerely,

—A. J. Bergsaker.

## Lutheran Students Union

The L.S.U. is not a new venture in Canada, but the need for it is becoming ever more apparent. While the young student is acquiring a higher education, he is often faced with baffling problems. Only a faith firmly rooted in the Word of God will prove a secure anchor.

The Lutheran Students Union shares in the Luther League aim; to hold and to win young people for Christ.

In October the Executive Secretary of this organization of the American Lutheran Conference, Rev. F. A. Schiotz, is planning a trip into Canada. It was upon his advice that I intended to attend the L.S.U. Camp at Estes Park, Colorado, in August. But even after great difficulties had been overcome, the passport office would not oblige me, so it was impossible to go.

We shall look forward to the visit of Rev. Schiotz. The funds contributed at the L. L. Rally for my now abandoned trip shall be reserved for Students Union work in the future. The sum of \$21.46 was gathered for this purpose.

Josef B. Haave.

(Fortsat fra side 1.)

Naar Dr. Ordning og andre har holdt frem, at kristendommen ikke har nogen selvstændig etik og gi os, men alene kan supplere "drivende kraft." "For hvorledes kan det som er etisk godt bli bedre?" Da er jo svaret kun det, at dette er et spørsmål for den moralske lov. Selv Guds lov kan ikke andet end at aabenbare synd. Gud kan ikke gjøre os hellige ved lov, selv om den er etisk god. Gud kan gjøre os hellige i Kristus. Evangeliet kan aabenbare for os den eneste som er god—Gud. "Ingen er god uden en, det er Gud. Den fundamentale grund i Kristendommen er kjærlighet til Gud, i.e. den kjærlighet hvormed en kristen elsker Gud. Vi spør: Hvad er Gud? Svar: Gud er kjærlighet. Hvad er saa det gode? Det gode er kjærlighet som Gud, fordi Gud er kjærlighet.

Kristus indsatte et nyt forhold til Gud, ikke en ny Gud, men et nyt forhold. Det er Gud i samfund med syndere. Israel levet under loven. Kristus har opfyldt loven i kjærlighet. Kjærligheten opfyldte loven og avskaffet den gamle pagt med "bud paa bud og regel paa regel."

Kristendommen er derfor ikke en religion bygget paa retfærdig fordeling, men paa kjærlighet, i lignelsen om arbeiderne i vingården finder vi at kjærlighet uten motiv vises mot dem som arbeidet bare een time. Alle fik samme løn. Her sattes kjærligheten i retfærdigheten sted. Paulus prækte Kristus korsfæstet, en ny kjærlighetsvei som blev anstødelig for jøderne og en daarskap for grækerne. Her blev kjærligheten til forargelse. For grækerne var retfærdighet dyd. For jøderne hadde de alene rangen, de som holdt loven, men Guds vei er at komme til menneskene i kjærlighet som han gjorde paa Golgata kors og ved at forlate endog fienderne. Dette blev anstødelig for jøderne, og grækerne lo av en saadan kjærlighet som forkastet baade lov og retfærdighet ved selv at fylde deres krav.

Paulus, forfølgeren, lærte at korset og kjærligheten er et. Kjærligheten seiret over al motstand, en seir vundet ved offer, og selvovertagelse. At offeret blev bragt av Gud og ikke et menneske forargt av jøderne, og grækerne lo. Det var en latterlig ide at Gud skulde ofre sin søn. Det snudde op ned paa alle menneskelige ideer og idrætter. De gamle mennesketanker i alle religioner, at mennesket skulde ofre og tilfredstille Gud var forkastet. De tre skridt i den gamle offertanke: 1. Mennesket maa betale Gud sine løfter og ofre fordi det er skyldig overfor Gud. Han maa vinde Guds bifald, det er hans pligt. Her er tanken at underhandle og gjøre kontrakt med Gud for at tilfredstille ham. Dette gaar igjen endnu overalt.

(Mere.)

## ANNOUNCEMENTS

## The Prince Albert Circuit

Meets at Bethania Church, Rev. P. Lerseth, Pastor, October 19—22. Theme: John 16, "Person and Work of the Holy Spirit." Opening sermon by Mr. Soren Fengstad. Theme to be introduced by Rev. S. J. Stolee, in English, and Rev. O. L. Falkeid, in Norse. Faith in Action and Centennial Rally on Sunday afternoon, Oct. 20.

—E. V. Stime.

\* \* \*

## The Camrose Circuit.

Will meet in New Norway, Oct. 27—29. Opening sermon by Rev. K. O. Kandal. Topic introduced by Rev. S. J. Rude, according to 1 John 3:1-6.

You are invited!

A. H. Solheim,

A. K. Odland.

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## The Edmonton Circuit.

Will meet at Central Lutheran Church, Edmonton, October 25—27. Text: Psalm 84. Theme: "The Glory of God's House."

Since the Edmonton congregation will observe its 30th anniversary at that time, a more detailed program will appear in the next issue. We sincerely invite you to be present with us at this significant meeting.

C. S. Lystig,

J. B. Stolee.

## Den kristne og krigen.

Den kristne stat har plikt til at verge folk og land.

Bladet Norges Sjøforsvar har bedt professor Hallesby gi et prinsipielt svar paa dette spørsmål:

— Er det mulig for en virkelig kristen at forsvare sit land med vaaben i haand, altsaa være med paa at drepe andre mennesker?

— Paa det vil jeg svare slik, sier professor Hallesby, at staten ifølge Guds ord har plikt til at forsvare folk og land mot alle fiender. Dermed menes baade indre og ytre. Gud har paalagt staten denne plikt i det gamle testamente, hvilket vel ingen vil nekte, men ogsaa det nye testamente uttaler det helt klart. Jeg tenker paa Rom. 13. kap., vers 1—7, hvor det gamle testamentes syn paa øvrigheten stadfæstes. — Den er Guds ordning med gudgiven ret til at straffe forbryteren. Endog med døden. Jeg citerer: "Den bærer ikke sverdet for gjeves."

Her bygger Paulus paa Jesu ord om øvrigheten: "Gi keiseren hvad keiserens er —" (Matt. 22, 21). Naar Jesus senere (Matt. 26, 52) sier: "Alle som griper til sverd skal omkomme ved sverd," saa stadfæster han det gamle testamentes ord om dødsstraffen i I. Mosebok, 9, 6. — Ifølge skriftens ord er det øvrigheten plikt at forsvare landet mot ytre og indre fiender endog ved krig. Vi leser jo i det gamle testamente at Gud ved flere leiligheter direkte paa-bød krig. Og i det nye testamente stadfæstes som ovenfor nevnt denne øvrigheten gudhengivne ret.

Men saa kan jo De indvende, sier Hallesby, at det i det 5te bud staar: "Du skal ikke slaa ihjel." — Til det vil jeg svare at det let lar sig forstaa, at ikke-kristne argumenterer slik, for de kjender jo ikke bibelen, men at bibellesende kristne kan anvende det 5te bud paa denne maate, er meget vanskelig at forstaa. For i bibelen staar det 5te bud side om side med Guds befaling til øvrigheten om at utføre dødsstraf og føre krig. Se 2 Mos. 20, 13 og 21, 12. Det 5te bud gjelder det enkelte menneske, den enkelte er av Gud forbudt at ta menneskers liv. Men øvrigheten har faat denne retten av Gud, og overtrær derfor ifølge skriften ikke det 5te bud naar den fører krig eller idømmer dødsstraf.

Herved er den kristnes prinsipielle stilling til forsvarskrigen git. Ifølge Rom. 13, 1, skal vi være "lydige mot foresat øvrighet, for det er ikke øvrighet uten av Gud." Og vi skal støtte øvrigheten naar den forsvarer land og rike.

(“F.F. og R.”)



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in September, 1940

## IMPORTANT CIRCUIT BUSINESS

### Communication From The District President

Three important matters must come up before the circuit meetings this fall. The first is the Faith in Action movement and the Centennial ingathering. The second is the new pension plan adopted by the Church at the last general convention. The third is the allocation of the circuit budget to the congregations.

Special rallies will be conducted for the first two causes throughout our Church, but I believe that such special rallies would not be successful here in Canada. Therefore, I suggested that in our district these matters should be taken up at the circuit meetings.

At least one session of the circuit meetings, preferably Sunday afternoon, should be devoted to Faith in Action and the Centennial. There is no cause before our church people that is more important than this. It is not simply a new movement to gather more members into our congregations, nor is it only a new scheme to emphasise the old truth that faith must manifest itself in action. That is needed indeed. But it is an earnest attempt to make the fate of the unsaved a burden upon our souls. Is there anything besides our own salvation that is more essential than this? We live among thousands who are outside the Church, without God and without hope in the world. And how about the many unsaved who are within the Church? Have they become a burden to us?

The matter of an adequate pension for the old, retired pastors has for many years been one of the urgent questions in our church. That it is our duty to honor the aged and care for them is one of the great divine teachings which the Church of Christ brought into the world. Now it has found general acceptance. Business corporations and governments have taken steps to care for their superannuated servants. Should the Church of Christ go back on its own teaching? If the Church is to care for anybody, the aged servants of the Church surely must come first. Statistics show that while a few pastors receive fairly adequate salaries, the large majority spend their lives working for salaries that are so small that there is little or no opportunity to provide for old age.

Our old pension fund has done marvelously well considering its meager resources, but its benefits are inadequate and of limited application. The new plan is based on the soundest financial principles and is similar to the plan adopted by a large number of the protestant church bodies. When it is put into operation it is capable of giving pastors now in active service a fair old age benefit.

An adequate pension will not only help the retired pastors. It will also help those still in active service to continue as long as health and strength will permit, for it will make congregations less reluctant to call older men when they know that an adequate pension will make retirement possible at the proper time.

The church at its last annual convention gave final adoption to the new pension plan and decided to put it into operation at once, but it must be adopted also by the congregation. For this purpose it must be explained to the Church people. The committee in charge of this has engaged Rev. A. E. Iverson to bring this before them. Rallies for this purpose will take place throughout our church during the fall. In our district it was thought best to try to reach our people through the circuit meetings. Time should be set aside for this purpose. Those in charge of the programs will please communicate with Dr. H. O. Shurson or Rev. A. E. Iverson about suggestions. If you act

### From Preeceville, Sask.

Members and friends from three congregations of the Preeceville charge gathered for an open-air service and Sunday School picnic at Lake Nelson near Preeceville. A program where the various Sunday Schools took part was rendered. The joint choirs of North Prairie and Preeceville, as well as Male Chorus sang. Several hundred people gathered. A loud-speaker was in use so all could hear.

### Chambery, Sask.

Dear Editor:-

On Sunday, August 25th, the congregation of Bethesda of Frontier, and White Valley (Rev. C. L. Jothens charge) met at the White Mud river, for a service held in the forenoon and a joint Luther League program held in the afternoon. It was a nice day and all profited by a blessed and enjoyable day.

A free-will collection was lifted for the tent fund for the Circuit Bible camp.

Edgar Moolin.

quickly you may be able to secure the service of Rev. A. E. Iverson, as he may be able to fill a limited number of appointments in Canada on his way back from the Pacific coast the last part of October. The matter must be taken up this fall, for the plan goes into operation in 1941.

Then finally we have the circuit allocations. The general allocation meeting divides the budget voted by our church among the districts. Each district allocates to the circuits. Only the circuit allocates to the congregations. The circuit must allocate the full amount assigned to it. It must allocate only to places where work is carried on and where it is reasonable to suppose that the amount assigned can be raised. In many of the circuits there are congregations and preaching places where the work has been abandoned, but which still remain on the allocation with definite amounts assigned to them. Frequently complaints are made about this condition. It makes it difficult for pastors who have such places on their lists to raise their budgets one hundred per cent. No one has any authority to remove such places except the circuit itself, and only when the sums assigned to these places have been distributed among the other congregations in the circuit. In some cases it may be found advisable to retain such places on the allocation in the hope that something may be done to revive the work. But the amounts assigned to these places should be over and above the total amount assigned to the circuit. In other cases it may be advisable to retain such places on the allocation without any definite amounts assigned to them. No place should be dropped unless the work is definitely discontinued.

Allocation should be made to all congregations, also to such as do not belong to the church organization. Participation in the work the Lord has given us in missions, charity, and education is not only a duty, it is a privilege. It would be unchristian to exempt a congregation from its share in this work merely because it does not belong to the organization. Our purpose is to make all people Christians. Christian service is a part of Christian life. Besides, the congregation that does not belong derives the same benefit from the work of the Church and the sacrifices of church people as those who do belong. No Christian pastor has a right to serve a congregation which, by refusing to do what it can for the Lord's work, declares that it does not want to be Christian.

Very truly yours,

—Iver Iversen.

September 12, 1940.

Saskatoon, Sask.

## THE SASKATCHEWAN LUTHERAN BIBLE INSTITUTE

The opening of the Saskatchewan Lutheran Bible Institute last fall at Outlook, Sask., was a venture of faith. Our faith was somewhat shaky, and if success should have been measured by the strength of our faith, we would have failed. But, God did not fail us. He supplied all our needs. We have every reason to be deeply humiliated because of our lack of trust in Him who is able to supply all our needs far above that which we may ask of him. We praise and glorify his name!

In spite of our many failures and shortcomings, we can, nevertheless, say that God recognized our humble efforts both spiritually and materially. At no time during the initial year was there any occasion for anxiety because of the material needs of the school. The many contributions from the friends of the school were most gratifying. We also know that many prayers were sent up before the throne of grace on behalf of the Institute. Faith, prayer and giving bring spiritual blessings both to ourselves and others. Let us continue, and we shall be able to look for greater things from God; and our Bible Institute at Outlook shall grow and prosper to the glory of His Name!

We are convinced that there is a definite need for a school of this type in our midst. We have a host of young people growing up in our various congregations who are interested in the work of the Kingdom of God. The interest our young people took in the Bible Camps this summer shows clearly that they have a desire to hear and to learn of those things that belong to their peace and true happiness. From all corners of our district come reports that the Bible Camps brought tangible spiritual blessings. Souls were saved. Many of these will be looking for a place like our Bible Institute where they may go to deepen and enrich their spiritual lives. We are happy to be able to point them to such a place also here in Saskatchewan. Let us get busy and tell our young people about the Bible Institute at Outlook.

During these days of "isms" and unbalanced Christianity, it is of vital importance to give our young people sound Biblical instruction. As a church we are concerned that our young people are thoroughly indoctrinated in the Lutheran Faith so that they know where they stand. We need dependable Christian workers in our congregations. The aim and purpose of our Lutheran Bible Institutes is to produce such.

It was my privilege last winter to spend two weeks at our Bible Institute at Outlook as an instructor. My contact with the school, its teachers and students, brought me many spiritual blessings. There existed a fine and wholesome Christian atmosphere at the institution. I am thankful that I was able to observe this for myself.

I pause here, to give my personal tribute to the efficient and fine Christian leadership of Rev. G. O. Evenson and Miss Gladys Gurholt. We are glad that Rev. Evenson has accepted the position as Principal and teacher at our Bible Institute, and that Miss Gurholt will be back with us again this year. We are most fortunate in securing such capable Christian teachers, who are especially gifted in dealing with the spiritual needs of the individual student. I learned during my stay there, that the young people had confidence in them, and felt free to go to them with their spiritual difficulties.

During my stay at the school, a two days' special meeting was held for the students and friends of the school, under the auspices of the Central Saskatchewan Inner Mission Society. We witnessed tangible results from these meetings as well as

## O. A. VOLDENG

Photographer

Portraits and Amateur Finishing

PRINCE ALBERT, SASK.

### From Zion Lutheran, Saskatoon

During July and August, Sunday services were held in Zion Lutheran Church at nine o'clock in the morning and again at seven-thirty in the evening, the purpose of this being that it enabled the pastor to serve two other congregations the same day.

Sunday School opened Sunday morning, September 8th, with a good attendance. Four new beginners were welcomed in the Beginners Class, while four new members were added to the older classes. On September 15th it is planned to hold a special service after Sunday School for children and their parents.

Last June the two Ladies Aids of the Church were re-organized. Four circles were formed, to meet once a month, with a monthly meeting of all the ladies of the Church in the Church Parlors. Fairly good attendance has been noted at these meetings. Now that the summer holidays are over, it is expected that the membership will increase.

A girls chorus has been organized during the summer months, with Rev. Lokensgard as director.

—Myrtle Engelstad.

from the work of the class rooms. Burdened souls came to their teachers for personal consultations; others testified during the sessions how God had blessed them through the study of God's Word. It was, indeed, a joy to listen to both teachers and students praising God for His wonderful salvation.

We do not want our Bible Institute to become centered in the teachers — that's dangerous. Our school must be Christ-centered. It shall be the duty and privilege of our instructors to point our youth to Christ — the Lamb of God. On the other hand, we want teachers who have personally experienced the saving grace of the Lord Jesus Christ. This we have. Therefore I can heartily recommend the school for our young people.

We want again to make our wants known to our people. God, through you, supplied the needs of the school last year. The needs of the school will be even greater this year. Last year Rev. Evenson, with other pastors assisting, gave their time gratis, but we cannot continue on that basis. This year we will have two full time paid teachers. This is a further venture of faith. Dare we trust God for our needs? He has said, we shall make our wants known unto him. God will make his wants known unto you. May you respond willingly and cheerfully. Send your gifts and contributions either to Rev. Gustav Ostrem, Preeceville, Sask., or to Rev. G. O. Evenson, Outlook, Sask. It will be gratefully received and the blessings will be yours.

The fall term of ten weeks opens October 15th., and the winter term of fourteen weeks opens January 3rd. Write to Rev. Evenson for particulars about the Bible Institute. I might also say that Rev. Evenson, after the first of September, will give as much of his time as possible, before school opens, to visiting the various congregations in Saskatchewan in the interest of the Bible Institute. Send in your invitations to Rev. Evenson.

There are three definite things the Bible Institute desires from you: your prayers, your gifts and your sons and daughters. May God richly bless our Bible School teachers and students during the forthcoming terms to the salvation of many precious souls!

—P. Lerseth.



## WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

## Creating a Christian Atmosphere in My Home

Mrs. T. G. Overson

Should a stranger enter my home this evening, what impression would he get? Would he be met with a feeling of Christian fellowship? Would there be at least one sacred picture on my walls to give him that first suggestion of a Christian home? Would he find some of our fine devotional books and interesting missionary volumes on my book-shelves, the church papers, Christian magazines, and a much-used Bible on my table?

What sounds would greet his ears as he entered my door? The blare of a popular dance orchestra coming over the radio, or the sweet voices of parents and children enjoying a family "hymn-sing"?

Should he stay and eat with us, would he see a family rushing away from the table after the meal, with hardly a "thank you" — or would he be asked to join us in a word of prayer and devotion?

Would his face flush with embarrassment as he heard cross words and petty bickering: or would his heart be warmed by the feeling of Christian love and understanding?

Dear Friends—by creating a Christian atmosphere in the home, we are realizing the first purpose of this great Faith in Action movement, namely: "To deepen the faith and quicken the spiritual life of its members." Only as our faith is strengthened and preserved in the home can we be inspired to go out and win others for Christ: to bring the unchurched and the lost to a closer fellowship with God.

Our own pioneer fathers and mothers deemed it so important to care for the souls of their children that family prayers, the study of God's Word, learning Bible verses and hymns, formed a big part of the daily life in the home. May we carry on what they have so nobly begun.

Summarizing briefly, then, we build Christian homes—

First: Through our family worship which includes

- Regular church attendance,
- Cooperation with the Sunday school,
- Stimulating an interest in active church work,
- Establishing a family altar in the home.

Second: Through the use of sacred pictures, good reading for young and old, and through choosing the best in music.

Third: Through the intelligent use of the radio.

Fourth: Through the example of our daily lives.

"If everybody in the home were just like me, What kind of home would my home be?"

We might paraphrase this old couplet to read:

"If every home in the church were just like mine,

What kind of church would my church be?"

I quote from "The March of Faith": "From the Christian home and family flow the spiritual forces that build the Christian church, preserve our Christian institutions, perpetuate our nation". Knowing then, that the spirit that permeates our homes will be the spirit that governs our church, what a responsibility is ours as parents!

May God bless our homes and our church.

Reform men if you can, but boost the boy before he needs the reformation.

It is the animal nature of man that prompts him to shun difficulties, to take the easiest way around obstacles, to dodge duties and to play truant from his obligations. It is the divine nature within us that finds pleasure in toil; joy in conquest; happiness in tasks well done and peace in squared accounts.

## Luxuries or Necessities?

An investigation of money spent by the great American people last year included:

Over \$1,000,000,000 spent for cigarettes. An average of \$7.50 per person. Manufacturers spent over \$38,000,000 advertising four different brands of cigarettes.

Over \$275,000,000 for perfumery and face paint, and over \$650,000,000 for jewelry, and \$700,000,000 for candy.

Over \$1,000,000,000 for theaters and movies.

Over \$90,000,000 for chewing gum. Nearly \$1,000,000,000 for ice cream and soft drinks.

Uncle Sam is authority for the statement that the American people spend more every year for candy than they contribute to all their religious organizations.

If we add up all the items above, it will make a sum greater than the cost of all our churches, schools, hospitals, asylums, and philanthropic societies put together.

## Recommendations Adopted

1. That as "Faith in Action" is being stressed by our Church at this time, all members of the Women's Missionary Federation cooperate in winning souls for Christ.

That we make special effort at the beginning of the fiscal year to arouse interest in the responsibility of each congregation for the financial program of our Church.

3. That the proceeds from the Life Membership and In Memoriam Fund for the Biennium 1941-42 be divided as follows:

- Home Missions (Needy active pastors) .....\$3,000.00
- Educational Loan Fund 2,500.00
- China Missions (To build a church at Kwangshan) 1,500.00
- Madagascar (To build a school at Antanimora) ..... 500.00
- The balance to be a gift to the Library for the Luther Theological Seminary

4. Realizing that there are over three thousand Lutheran missionaries and a great many mission fields left destitute because of the present European war, we sense our serious responsibilities at this time to our European brethren, and therefore recommend that each society contribute the sum of five dollars, or more according to membership, to help in this critical situation.

5. That in view of the alarming increase in the use of liquor, and the accompanying evils and temptations that beset us on every hand, we urge upon the delegates to go back to their local societies and make definite plans and efforts to help rid their communities of these evils so detrimental to the home.

Mrs. H. C. Nordlie, Chairman

Moorhead, Minn.

Mrs. E. H. Gilbertson, Sec'y.

Finley, N. Dak.

Mrs. C. J. Naglestad

Ellsworth, Iowa.

## His Monument

He built a house, time laid it in the dust;

He wrote a book, its title now forgot;

He ruled a city, but his name is not On any tablet graven, or where rust Can gather from disuse, or marble bust.

He took a child from out a wretched cot,

Who on the State dishonor might have brought,

And reared him in the Christian's hope and trust.

The boy, to manhood grown, became a light

To many souls, and preached for human need

The wondrous love of the Omnipotent. The work has multiplied like stars at night

When darkness deepens; every noble deed

Lasts longer than a marble monument.

—Mrs. Sarah K. Bolton.

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

## Clean Through the Word

John 15:3 "Already ye are clean because of the Word which I have spoken unto you."

We see in this verse that even during His earthly ministry Jesus Christ bestowed His grace through means. Jesus did not say that His disciples were clean because of His presence. They were clean because of His Word.

That Word had been for them, just as it is for us, the power of God unto salvation.

Through that Word had been created in their hearts faith; through that same Word faith is created in our hearts (Rom. 10:17). One who earnestly prays, "Lord, increase my faith," will at the same time live more in that Word through which faith comes.

I like that word "already." It tells us that now believers are children of God — that they have eternal life now. Such is our privilege as branches on the vine.

Christ was speaking to a group in which all the members were true believers. He made no exception when He declared, "Ye are clean." But earlier in the evening, while Judas was still present, He had said, "Ye are clean, but not all."

Would your presence in a group of professing Christians make it necessary to add the words, "but not all"?

## News Notes

The news column in this issue will be remarkable mainly because of its lack of news. District departmental secretaries, circuit secretaries, local secretaries, it's your job to send in news items and articles to this column. However, others are cordially invited to send in items, also.

## Comments

Send articles and news items that properly belong to the Young People's page to its editor. It will make easier both his work and the work of the general editor if this is done.

Quite frequently the thought is expressed that the present wheat situation will make more difficult our church work, both in the local congregations and in our institutions, as well as in missions. That may be. But are God's gracious blessings limited by the quota plan? "Call unto Me, and I will answer thee, and show thee great things and difficult, which thou knowest not."

November 1, another payment on Centennial pledges is due. Many of our Leagues have made such pledges. Why not send your payment in now, and save the church treasurer the expense and the bother of sending you a reminder?

Now that we are on the subject, your attention is called to the "Youth For Christ" offerings for 1940. Through these offerings the work of the International Luther League is made possible. The aim of that work is to win and to hold our young people for Christ. Such a work is worthy of our support.

A recent article in the Lutheran Herald quotes the well-known Lutheran author Gerberding as stating: that some Lutheran pastors "are frank enough to admit that if they can hold twenty-five per cent of those whom they confirm, they are well pleased. Others admit they can count on holding only ten per cent. There are congregations that count their yearly confirmations by the scores and yet they are no stronger today than they were ten years ago. Some are even weaker."

What percent of the confirmed in your home congregation drift away? Why are there these losses? You young people, why is it that some of your own confirmation class mates are unfaithful? Let's have some letters on this important question.

## Work for Christian Youth

Is there work for Christian young people? Let me answer the question by giving a few personal experiences.

A school teacher friend in the States, teaching in the suburbs of a fairly large city well supplied with churches, writes that the children of that particular district have as yet no opportunity for religious instruction.

A high school senior from somewhere in Saskatchewan, recovering in a hospital from an operation, reveals that she has not been baptized. "There is no church in my home community."

A mother sick in a hospital bewails the fact that there is no Sunday School in her community to which to send her children.

Another mother in the same ward speaks up, "There isn't one in my community either, but I teach mine at home."

Is there work for Christian young people in the service of Christ?

## Random Thoughts

"It has been said that it is not knowledge but love that differentiates between a devil and a saint."

—Ylvisaker.

"Worry is the interest we pay on tomorrow's troubles."

—Jones.

"Little spiritual knowledge well used produces better results than much spiritual knowledge little, or poorly, used."

—Tanner.

"When one lives in accordance with the light he has, more light is sure to break; but when one sins against this light, the shadows and the darkness deepen."

—Gullixson.

Let's have letters too from young people in congregations where most of those who are confirmed remain faithful, telling us the secret of such blessed results.

With the hope that it may be of value and help to some one in preparing a talk for a Luther League meeting, the following skeleton outline is printed here. Anyone who plans to use it will find it necessary to do much study of the text in order to fill out the outline into a real message.

Text: Mark 10:17-27.

Topic: Who Will be Saved?

1. Not those who trust in their own goodness:

A. The man of our text was exceptional:

1. He was a young man, with a life of service before him.

2. He was energetic and enthusiastic.

3. He was noble-minded, always seeking the better.

4. He was reverent.

5. He was courageous.

6. He had outwardly an unblemished character.

7. He realized that something was wrong in his life.

8. He went to the right person to find out what was wrong.

B. But he was self-righteous, trusting in his own goodness, despite the fact that Scripture declares, "There is no one that doeth good."

C. Jesus in love told him, "One thing thou lackest."

1. The test was: Go, sell, give.

2. The encouragement was: Come, follow, possess. Christ offered him far more than he had to give up; but he turned away, because his heart was in his riches.

II. Not those who trust in material things:

A. Possession is dangerous. (Matt. 6:21).

B. But love of material things is more dangerous (1 John 2:15-17).

III. But those who trust in God's way:

A. God's way is the way of the cross.

B. Man is lost in his own way — but Christ came to seek and to save that which was lost.

C. Thereby God does that which is impossible for man to do.